

From Borneo wild man to John the Baptist

PATTALUNG, Thailand (BP)—Now they call him John the Baptist, but before he became a Christian, a more fitting name might have been "wild man from Borneo."

Today, slightly more than three years after his appearance at the outer edges of an open-air night service in south Thailand, the man they call Suthep has cleaned up his act.

Since his first exposure to Baptists that night, Suthep has lopped off the matted, uncombed hair and softened the hostile, beady glare. He also has found material blessing through a rising position with a construction company in Haadyai, the largest city in the south part of Thailand.

His employer, in fact, says he wants 10 more Christians just like Suthep working for him.

And missionaries have found a new preaching point in the area where Suthep works and witness.

ses. Having shared his faith with people there, Suthep has disciples a group of Christians eager for missionaries to teach them more.

He's come a long way in a short time.

Suthep fled from a province north of Pattalung to avoid death. Though he is stingy with details of his former life it is clear he cannot return home.

In south Thailand revenge is often found outside the law and feuds are settled with guns and knives. Lawful settlement for Suthep might not be an option. Assassination is come cheap.

Suthep was captivated by the message of grace and forgiveness the first time he heard it. He took every piece of literature the missionaries had that night and asked for more. He also left with a Bible, which he read in its entirety in two months.

A blind man from a nearby village taught him to pray. At 2 a.m.

on June 21, 1980, Suthep accepted Christ. It was one month after that first meeting.

Suthep wore his hair long because of an obligation he had vowed to cut his hair only after his debts were paid. When he showed up with short hair a year after becoming a Christian, fellow Baptists knew he had kept his vow.

At first he had no regular job and the church supplied him with rice and school fees for his children. But soon Suthep secured a job with a road construction company.

Last year between jobs, Suthep helped support his family by gathering wild honey to eat and sell, thus living up to his new name, John the Baptist.

Suthep, like John, is opening a way in the wilderness of superstition, fear, and ignorance of God's love. And wherever he goes, his Bible, full of markings and notations, goes with him.

Ministry to the military: "I'm proud to be part of it"

By Anne Washburn McWilliams

"I really do like the military," said Lt. Col. James W. Street, who has been a chaplain in the Mississippi National Guard for 16 of the 17 years he's been a Baptist pastor. "I feel it is the finest extension of my ministry the Lord could have sent. I am proud to be a part of it."

Street moved to First Baptist Church, Cleveland, in 1980, after a nine-year pastorate at First Baptist Church, Wiggins. Before then, he was in Enon, La. "My churches have always been supportive and understanding in this ministry," he said.

As brigade chaplain for the 631st Field Artillery Brigade, Grenada, he has under his command three battalion chaplains. One is Ed McDaniel, pastor of First Baptist Church, Greenwood, and the other two posts are now vacant.

While Street was still in his first pastorate at Crystal Springs Baptist Church at Dexter in Waltham County, two Guardsmen, Vernon Bullock and Billy T. Beard, talked to him about the chaplaincy, and awakened his interest.

At first he viewed this as volunteer work, he said, and had no idea any money would be involved. "Last year, I made \$5,000"—one weekend per month, plus the two annual weeks of camp training. One Saturday per month he spends at the armory at Grenada. Early the next morning he preaches for a devotional service at the armory, and then returns to Cleveland in time for morning worship at his church. To fill the required number of hours, he also helps in such ways as leading benedictions or invocations for military funerals and weddings, or other special occasions.

"I do a considerable amount of counseling. Being a chaplain is like being a pastor. I try to be the same to the soldiers as I am to the people in my church."

When he entered the service, he learned that the requirements were college and seminary degrees from accredited schools (he has B.A. from Mississippi College and B.D. and Doctor of Ministry from New Orleans Seminary) and an endorsement from

Needed: Military chaplains Devotional speakers for state armories

one's denomination. In the case of Southern Baptists, this comes from the Chaplains Commission, Home Mission Board, SBC; he got this within six months of application.

Street is the son of Hubert and Ruth Street of Clinton; he grew up in First Baptist Church, Clinton, where his father has been an active layman, including being moderator of Hinds County Baptist Association. ("I remember that my dad and I helped to put up the tent and install the heater when the Morrison Heights mission began 25 years ago," he said.) His uncle, James H. Street, is a Baptist minister, and his late grandfather, A. C. Watkins, while a missionary to Mexico, established a Baptist seminary there. Street met his wife, the former Lynda Lewis, while he was youth director at Alta Woods Baptist Church, Jackson. They have two children.

When he was first considering the chaplaincy, he met with the Crystal Springs deacons; afterward the church approved his entering the military service. He was commissioned a first lieutenant in the U.S. Army on June 4, 1967, with no previous military experience (except ROTC). "I was really green," he declares. Promotions have taken him to captain, major, and lieutenant colonel.

As to other educational opportunities he has had: First, he took a basic chaplain's officers course, by correspondence from the chaplains' school at Fort Monmouth, N.Y. (this

can no longer be done by correspondence). Second, he took a chaplains' officers advance course, over a three-year period, studying two weeks each year at Fort Hamilton, N.Y. Third, he finished Command and General Staff College (like a Ph.D. in the chaplaincy), a requirement for promotion from major to lieutenant colonel. The site for this was at USM, but professors came from other places.

Of 23 chaplaincy posts in the state, six are vacant, Street said. Of the 16 filled, six are Baptists: James L. Yates, Jackie Cook, Ed McDaniel, Bob Rogers, James Travis, James Street.

Besides a need for more chaplains, there is a need, he said, for speakers—laymen or ministers—to lead devotions at 98 armories on Sunday mornings, once a month. (There are units in 73 of the state's 82 counties.) Each battalion has many units scattered around in various towns and one battalion chaplain, of course, cannot speak in the religious service in every one of his units monthly. Chaplains or other designated persons must seek out speakers. For anyone who desires information about this need, or about entering the chaplaincy, Street said he would be glad to answer questions. His address is 101 N. Bolivar Ave., Cleveland. (Continued on page 3)

Brazil suffering from worst flood in century

CURITIBA, Brazil (BP)—Southern Baptist missionaries set up relief headquarters in Curitiba as south Brazil's worst flooding in a century began to recede in mid-July.

Two weeks of rain and flooding in three states left more than 100 people dead or missing and some 350,000 temporarily homeless, including Southern Baptist missionaries John and Jean Poe and Sandy Simmons.

The Foreign Mission Board cabled nearly \$146,000 for food, blankets and other supplies July 19. About 25 missionaries, led by south Brazil relief coordinator Robert Erwin, are working with Brazilian Baptists to distribute food and supplies in the hardest hit areas.

"They're now trying to get in contact with the churches to see what they need," said missionary Fred Hawkins, national relief coordinator, in a telephone report July 20. "Our aid will come more or less as a second stage after the people get back in their homes and clean up the mess. . . . That is the best time for us to get in and help a select number of the poorest people who can't make it any other way."

Hawkins said the relief would be distributed through 25 churches to about 1,500 families. Missionary Ned Mann will fly supplies and people to areas still cut off by landslides or washed-out bridges, particularly in Santa Catarina, the state most damaged by flooding.

The Poes, from Durham, N.C., and Knoxville, Tenn., and Simmons, of Hillsboro, Texas, were in another state when water surged through Blumenau in Santa Catarina, completely submerging the Poes' home. The city was reportedly evacuated and the three missionaries still had not been able to return by July 20.

Format trial

The issue of the Baptist Record dated August 25 will be an experimental style change. For that issue, the Baptist Record's format will change to tabloid size. For a discussion of the reasons for this experiment, see the editor's comments on page 2. August 25 will also be the annual education issue.

Baptist Record

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World evangelism

International Baptist leaders like strategy

BUENOS AIRES, Argentina (BP)—Baptist leaders from seven nations voiced strong support here for cooperative planning to develop an effective strategy for world evangelization.

At a special breakfast session held in connection with meetings of the Baptist World Alliance, dialogue was open and, in at least one instance, unusually candid.

R. Keith Parks, president of the Southern Baptist Foreign Mission Board and host for the session, traced how he had come to believe the time is ripe for joint planning. "If, and as, we sense the Lord's leadership, then let us join together, with everyone . . . an equal partner in world evangelization," he said.

Peter Leong, interim executive secretary of the Baptist Convention of Hong Kong, said he agreed totally with Parks' proposal. But he added he had known some missionaries who feel "we in Asia cannot do the Lord's work." He said his own experience and travel in Asia convinced him "we as Christians in Asia are not second class."

Parks replied: "There are no second class citizens in the Lord's work. If someone from among us has left that impression, I want to ask your forgiveness."

In April the Foreign Mission Board voted to invite fellow Baptists with whom it works overseas to join in planning world evangelization strategies. The meeting in Buenos Aires was the first of several sessions Parks hopes to hold to explore whether Baptist leaders want to join in such planning. Thirteen conventions or unions with which the board works already send missionaries to other countries.

Azariah McKenzie, executive secretary-treasurer of the Caribbean Baptist Fellowship, said such planning should make it possible to avoid conflicts in responsibilities for outreach. "You have brought us this idea in God's

time," he said. "God will bless it."

Parks told the 13 overseas leaders attending the Buenos Aires meeting he will write each of them to ask their response to the idea of cooperative planning and get their suggestions.

Knud Wumpelmann, Denmark, secretary-treasurer of the European Baptist Federation, said he sees such cooperation as being "imperative in the world we live in today." He said he knows many unions and conventions

that are trying to decide where to send missionaries and he urged joint meetings next year in Berlin to get further input from all Baptists who would want to be involved.

Earlier, Sven Ohm, foreign missions secretary of the Swedish Baptist Union, asked Parks if others besides sister groups of the Southern Baptist work overseas could be consulted.

Parks said the Foreign Mission (Continued on page 3)

Welcome to the Promised Land

"Welcome to the Promised Land," proclaims the sign at the entrance to the day camp at Ridgecrest Baptist Conference Center. The Promised Land is Canaan and day camp participants study about the journey of the Israelites from Egypt into Canaan. All crafts, nature, and Bible activities center around the Promised Land theme. The day camping materials were developed by the church recreation department of the Sunday School Board. In the picture Emily Mitchell from Hopkinsville, Ky., and Mindy White from West Point, Miss., wear their Israelite headdresses as they say the pledge to the American flag. (David Haywood photo)



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Constitution may be opened for revision

By Larry Chesser

WASHINGTON (BP)—Actions by the Missouri and Michigan legislatures this summer have sent signals the United States is moving rapidly toward the nation's first convention called for the purpose of amending the Constitution.

In late May, despite opposition by Missouri Baptists and their director of Christian moral concerns, Ira Peak, Missouri became the 32nd state to call for a constitutional convention to consider a balanced budget amendment, leaving the eight-year-old drive for a constitutional convention only two states shy of the necessary 34. A few weeks later, Michigan narrowly averted a chance to become the 33rd state when it rejected—on a tie vote—a motion to discharge the proposal from committee.

With constitutional convention proposals pending in several state legislatures and voter initiative drives underway in two western states, the only certainty about the situation is that a 34-state call for a constitutional convention would doubtless force Congress and the courts to deal with a host of procedural, legal and constitutional questions.

While two methods for constitutional amendments are specified in the Constitution, only the congressional method has been used. The uncertain-

ties surrounding the constitutional convention method may explain why it has never been tried.

The uncertainties exist because the Constitution offers no guidance on the convention method. Among the questions left unanswered are:

—Can a constitutional convention be limited to the subject for which it is called (a balanced budget amendment in this case), or would it be open to any changes or additions to the Constitution?

—What constitutes a valid call by a state legislature for a constitutional convention, and can a state rescind its call?

—How long is a state's call valid?

—Does a state's call for a constitutional convention have to be for a specific amendment, or must it be for a general convention?

—How would delegates be elected, and how many votes would each state be assigned?

—What role would Congress play in the process, and what jurisdiction would courts have to settle disputes arising anywhere in the process?

Legislation pending in Congress proposes some answers to these questions but some constitutional scholars doubt final answers can be provided by mere legislation.

Thus, the surrounding confusion (Continued on page 3)

If Baptists saw as Jesus sees, "We'd be changing the world"

By Erich Bridges

RIDGECREST, N.C. (BP)—The Southern Baptist Convention is "big" on missions—but how much do Southern Baptists really care about people?

Southern Baptist foreign missionaries answer that question for themselves every day, but a few of them posed the question again and again to some 2,000 lay adults, young people, and ministers attending "Passport to People," the Foreign Missions Conference June 25-July 1 at Ridgecrest Baptist Conference Center.

"Traveling" from session to session with visas stamped into their passport-like programs, participants saw a series of graphic images through the eyes of missionaries.

Physician Martha Hagood told of a Korean seaman who plunged a knife into his abdomen in a suicide attempt during a port stop in Nigeria. Rushed to Eku Baptist Hospital, he refused treatment, pulling life-sustaining tubes from his body. The entire hospital staff, missionary family members, and friends worked for weeks to restore his will to live. He went home and sent a letter two years later saying, "Thank you for giving me life and hope."

Grover Tyner, missionary in the Philippines, can't forget the sight of a mother on a road begging alms to bury the dead child draped in her arms. Or the morning he woke up in a missionary compound and heard a "small commotion" at the gate. A starving woman had stopped there the night before. And died.

Missionary Lynn Barrett rides the Hong Kong subway on her way to work in a Baptist medical clinic. Sometimes she is literally swept off the train at the wrong station by some of the nearly six million Chinese surging toward schools and work in the crowded colony.

Al Hood, missionary surgeon in Thailand, related "one of the saddest sights I have ever seen," an 11-year-old boy dying of rabies, the result of an untreated dog bite. He had the misfortune of being born in an area where even the simplest medical treatment is still widely unknown. "There's so much darkness in Thailand," Hood said, and he wept. "I can still cry about it. We've got to be burdened about the people of the world who are lost."

Actress Sheila Bailey, who portrayed missionary Lottie Moon in the new film, "Journey Home: Lottie Moon of

China," presented two dramatic monologues based on Moon's writings. They revealed a missionary who identified so completely with the desperately hungry Chinese she lived with that she ultimately starved herself.

"We must see people, all the people of the world and each person individually because God loves people individually," said Charles Bryan, FMB senior vice president, as he summarized the conference theme. "To see people as Jesus sees people is to care."

Southern Baptists may think they see people as Jesus sees them, added President R. Keith Parks, but they haven't yet become "people of spiritual power. If we were, we'd be changing the world." Parks acknowledged Southern Baptists send more money and missionaries overseas than any other Protestant denomination, but compared per capita foreign mission participation of 20 American Protestant groups.

"Where do we rank in numbers of members per missionary?" he asked. "Not in numbers of missionaries, but numbers of members to provide one missionary? Out of 20, we're ninth."

"Out of percentage of our budget that goes to foreign missions, we're number 12," he continued. "Missions is our hallmark, yet Episcopalians and American Baptists give a greater percentage than we do. Out of per capita giving to foreign missions, we rank 13th. A dozen groups do better than we do. . . . You see, sometimes we allow our bigness to confuse us."

Parks chastised preachers who say God wants to make all faithful believers rich ("That is heresy if I ever heard it.") and called churches that amass wealth only to spend it on themselves "tumors on the body of Christ."

"He who has the mind of Christ doesn't hold on to what he has," Parks said. "He turns it loose in order that others might have."

Sixty-five people responded publicly to Parks' challenges to spiritual commitment. Thirty-five committed themselves to foreign or home missions service and eleven indicated a calling to church vocations, including possible mission service. Nineteen others rededicated themselves to Christ's leadership.

(Bridges writes for Foreign Mission Board.)

Editorials

The Supreme Court and religion

The United States Supreme Court's decision that tuition payments to religious schools are tax deductible failed to measure up to that body's own criteria on church-state matters, though the five justices (out of nine) who voted in favor of the decision said that it did.

The court claims to have a three-pronged test on church-state decisions. The prongs are (1) the law must have a secular legislative purpose, (2) its primary effect must neither advance nor inhibit religion, and (3) it must not foster an "excessive" entanglement with religion.

The court ruled 5 to 4 that Minnesota is not violating the U.S. Constitution by allowing families a \$500 tax deduction for each child enrolled in an elementary school and \$700 for each child enrolled in a secondary school. This includes both public and private schools where tuition is charged.

That decision, made by only five men and opposed by four of their colleagues, means that every state in the nation could take the same course of action as has Minnesota and be judged to be within their constitutional rights.

That is a desperate and far-reaching decision determined on a very thin

margin.

It is difficult to find the secular legislative purpose in the Minnesota law unless it is that the law deprives the state treasury of some amount of income. That is not a very commendable purpose, but there is no other secular aspect to it. No, wait! There is another secular legislative purpose. It is that the citizens of the state who are adherents of all other religions, those of the same religion who don't send their children to private schools, and those of no religion are forced to help those support the schools who do send their children to those schools. The tax deduction allows some to send their children to private schools who could not otherwise afford to do so. In some cases it allows the schools to increase tuition fees without costing the families any more.

To say that the Minnesota law neither advances nor inhibits religion is patently false, because it cannot help but advance the cause of the religious body that has families profiting from the tax break.

What about the concept that the law must not foster an excessive entanglement with religion? First, that principle is off base, for a state law should

foster no entanglement with religion. The word, excessive, is subject to interpretation and should not be a part of the criteria. Nevertheless, the Minnesota law does promote entanglement with religion, and it seems to rank in the excessive category.

The court has spoken. There seems little that can be done but stand helplessly by as its decisions are continued in Minnesota and put into practice in other states. We can be sure that there will not be too many who will recognize the danger that comes from church-state entanglement and turn down the possibility of getting something for their religious effort from the public at large.

Once appointed, Supreme Court judges serve until they die or decide to quit or retire. This is to remove them from the problems of political pressure, and that is a good principle. That means that their mistakes are etched in stone, and this was one of them.

This is not to be construed as being a statement opposing private schools. It is not. Those who initiate and support private schools, however, should be prepared to support them all the way and not make them dependent on the public. The public didn't help make the

decision to start them, has no voice in their affairs, and shouldn't be called on to help support them. If the public is forced to help support the private schools, then eventually the public will demand a voice in the private schools' affairs.

It would be only right. And if that private school should happen to be a religious school, then the public would be demanding to have a voice in religious affairs. That gets to be an unconstitutional establishment of religion as well as the public's spending money to aid religious efforts is unconstitutional.

For those who are interested, the five who voted for the Minnesota law were William H. Rehnquist, Sandra O'Connor, Chief Justice Warren E. Burger, Byron R. White, and Lewis F. Powell Jr.

The four who stood by the constitution and voted against the law were Thurgood Marshall (who wrote the dissenting opinion), William J. Brennan Jr., Harry A. Blackmun, and John Paul Stevens.

To say the least, this decision was a departure from previous Supreme Court decisions. Perhaps that is what we should be expecting in the future.



Tabloid trial run scheduled

Baptist Record readers will be interested in a test run we have planned for Aug. 25, when we plan to print the Baptist Record as a tabloid-size publication instead of the full-size newspaper, or broadsheet, that it is now. We feel that the tabloid will be easier to handle as the reader peruses it, for it will be only half the size of the present paper. We will not give up any space, however, for the trial-run paper will have twice as many pages.

Instead of having a six-page broadsheet, we will have a 12-page tabloid. The fact is, the Baptist Record is the only full-size newspaper among the 34 Baptist state papers in the nation. Most of the others are tabloid size already with a few magazine size or quarter-fold. Generally, the tabloid is twice the size of the magazine size, and the broadsheet is twice the size of the tabloid.

We will not be departing from tradition in having a look at the tabloid. The full-size Baptist Record goes back only to just before the editorship of W. C. Fields, a man who is very much still active as assistant to the executive secretary of the Southern Baptist Convention Executive Committee. It has been in use only about 27 of the Baptist Record's 107 years.

Depending on our ability, we feel we can make the tabloid newspaper a more readable publication than the full size by more attractive layouts.

The fact that we will be trying our hand at a tabloid does not mean that a decision has been made to go in that direction. We feel that readers will have an opinion after they have seen the product. We would be happy to hear from any who would take time to contact us.

And this would be a good time to make a pitch for the use of the Baptist Record for the local church mailout. They come in two methods and two sizes. One method is for the church to have the printing company to do the typesetting and handle the page make up. For lack of a better term, we call this the typeset method. The other method is for the church to use its electric typewriters to do its own typesetting and to use its own personnel to do the make up. We call this the camera ready method.

Because of the fact that the church is doing most of the work, the camera ready method is less expensive. Most churches using this method use half of the present page size for their church news. The cost is \$42 per issue used. The printing company furnishes make up sheets. On a tabloid paper those churches will use the front page of the

Baptist Record rather than the top half of the back page, so that church's news will be the most prominent thing in the paper.

Some churches using the type set method use the entire back page, and some use the top half of the back page. The half page is \$86 per issue used, and the full page is \$167 per issue used. Of course, with both methods the cost of mailing is included in the subscription charge.

The churches using the full back page will have their news on both the front and back of the tabloid. Those using the top half will have their news on the front.

We invite all churches interested in pursuing this avenue of presenting their church news to be in touch with us. Our phone number is 968-3800. Call Don McGregor or Evelyn Keyes.

Colorado: "a state for all seasons"

"Wherever women gather together, failure is impossible." So said Susan B. Anthony. Be that as it may, when Colorado Press Women got together to plan an unforgettable national press women's convention in the Rocky Mountains, they didn't fail.

For the Betty Ford Luncheon June 30, Marriott's Mark Hotel served chicken salad in pineapple boats, plus grapes and cheese and rainbow sherbet. The mayor of Vail welcomed us; then the former First Lady explained that the mayor is single, but has a new woman in his life—a dog named Betty Trash (Betty for her and Trash because he found her in the trash pile). The Fords own a condominium in Vail.

In our yellow van, W.D. and my niece, Luann Hendrix, and I had driven across a Kansas ocean of golden, ready-to-harvest wheat. At a Canon City (Colo.) restaurant we had declined an invitation to angle for our supper in a motel fishpond. North of the Royal Gorge, we took Highway 9 between hillsides splashed with wildflowers and climbed from Fairplay up to the snowline (11,000 ft) and into a little sleestorm at the Continental Divide. At Breckenridge we warmed our hands on a hot pan pizza. One summer bellhop at the Mark smiled at our Mississippi luggage tags—college student Larry Bodron, son of the legislator from Vicksburg.

Flashbulbs popped smack in Betty Ford's face. Yet she kept her composure and her bright smile. Her crisp dress and jacket, white and taupe striped, and her short, upswept hairstyle drew the attention of many as she accepted the NFPW President's Award because her "frankness in responding to the media has set a standard for all public figures." Mrs. Ford, who is known for her candor, said she hopes by talking openly about alcoholism to help other women with the problem to acknowledge it and seek treatment. "Society placed woman on a special pedestal . . . She was like a madonna, but she was never, never an alcoholic." Later she told reporters that she thinks a woman vice presidential candidate is long overdue.

Between the drumbeats and leaps of the Koshare Indian Dancers came an announcement that we'd better get up the mountain by 6:30 p.m. because the gondolas would be closing for a safety check! My apprehension—well, tell it like it was—my fear—of riding in the gondola didn't get cured by that statement. The safety engineer who rode up Vail Mountain with Luann and me,

though, gave out the comforting news that the cables continually wind through an X-ray machine. If a frayed one dared show up, it would set off all kinds of buzzers.

From breezy swimsuit weather in the valley, we crossed the gurgling Gore Creek and rode up to jeans, vest, boots, and heavy sweater weather at the 10,830 ft. top. We stood in a patch of snow and searched for the "cross" on Holy Cross Mountain. "Winter's wonderful, but summer's why we're here," the signs said. The ski school was closed, but Eagle Nest was open and we rushed inside to devour great chunks of barbecued pork (I was glad it was pork, for when we passed those vile-smelling stockyards on the prairies, I had turned against beef). Our ears were lambasted with "Rose, My Rose of San Antonio" and our eyes were feasted on sunset's rose against snow on granite. Luann and I descended in a gondola with three others, all the others on the opposite seat—two weighing (I'd guess) 250 each. I tried to sit heavy, to keep the car balanced, and kept thinking, "If we fall and their side hits first, Luann and I will have a pillow to break our plunge."

More about Colorado soon.

Another recipe
But speaking of food, I have a Nigerian recipe given me by Juliana Babatunde. She calls it dodo and says to "slice 4 to 6 cups of ripe plantain in a bowl and add 1/2 tsp. salt. Preheat two cups of vegetable oil in a frypan, and fry the plantain two or three times, and let it brown. Eat it with tomato sauce or with soup."

I've had such a good response to my column about Juliana and her husband, Ezekiel, that I'll give a quick report. Versa Jordan of Hot Coffee has sent a Sunbeam mixer for Juliana's wedding ministry in Nigeria. A promise came from Mary Cannon in Atlanta for pedestals for stacking cakes. Among other gifts was a \$2 one from an 8-year-old girl in Morton. In case he is needed, Ezekiel will be available for speaking engagements through August. (See June 30, July 21 BR).

Food for thought:
Embroidered on old apron in Pioneer Woman Museum, Ponca City, Okla.: "Make thy spindle and thy distaff ready, and God will send thee flax."

Sign at Cotter, Ark., the "trout capital," on the bridge over the crystal clear White River: "You can't get a fish if you don't go fishing."

God called me down with this verse: Romans 14:10—But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

And then this wonderful verse under Gathier. II Samuel 14:14—For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him.

Then there is Romans 11:23—And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

I needed assurance about my salvation. Under sign and wonder I found John 4:48—Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

I read in both the Old and New Testaments every day.

Name withheld by editor

The revivals of the church have commonly been due to a sudden consciousness that Jesus Christ has been forgotten or undervalued in the very church which bore his name.—James Moffatt

Assurance of salvation

Editor:

I was trying to know whether my brother was saved, or whether he had fallen from grace.

Letters to the Editor

Doctrinal ambiguity

Editor:

After attending our convention in Pittsburgh and observing much discussion in state papers and SBC magazines about the Dale Moody controversy, my position as a pastor and life-long Southern Baptist seems to be threatened by doctrinal ambiguity. One one hand I see strong ranks among the brethren calling for freedom in our seminaries while others hold forth doctrinal responsibility and integrity within the boundaries of statements of faith. Our convention considered and adopted a resolution, "On Freedom and Responsibility," this year in Pittsburgh which tries to blend these two principles.

When a professor in a Southern Baptist seminary signs an abstract of principles, or articles of doctrinal belief, to what extent is this to be seriously regarded? Does this commitment place a ceiling on a professor's freedom to teach, or does freedom have priority over these doctrinal guidelines? Is it forgotten after a few weeks, since most of the professors only have to sign them as a condition of employment? Do even our reformatory trustees and executive staff members regard them as binding? Or since the founding fathers, such as Boyce, Broadus, and Manly, are no longer around, is the "Abstract of Principles" at Southern Seminary simply looked upon as an institutional nuisance and formality?

Another question should arise in the minds of some, that is, "Why was Dr. Dale Moody singled out for violation of

the Abstract when the majority of the faculty could probably be questioned concerning their doctrinal teachings?" I am referring to the articles on election and providence (also known as predestination). It surely seems that such Calvinistic doctrinal statements are far from what is being taught in our seminaries and preached from our pulpits and printed in our Sunday School literature. I recall a quote from a seminary course in church history which aptly describes our current situation as having a "Calvinistic theology, a Romish liturgy, and an Arminian clergy."

Bill Lollar, pastor
Arcola Baptist Church

Check the candidates

Editor:

There is no liberty or democracy when the handful who run the legislature can keep those elected to represent us from voting on a bill which has passed the Senate. Some politicians are afraid to let it be known in election years that they are against the Bible. So they have kept the House from voting on the bill to allow the teaching of creation in our schools. To refuse to let this come to a vote is dictatorship like Communists and Nazis. It is cowardice to be ashamed to stand up for what you believe and even more so to prevent others from standing up for their faith.

This is the motion to see your candidates for the House and Senate of our state and make them come down to the licklog and promise to stand up for the Bible when they get elected. They want your vote now; you tell them one of the things they have to stand for. The people of Mississippi believe in the Bible just like the people of Arkansas and Louisiana who persuaded their legislators to vote for the teaching of creation in schools.

Of course, we are cursed with judges like the one Jesus mentioned "who feared not God neither regarded man." Some judges know as little about science as they do about the Bible. Bernard Shaw wrote "Every fool believes what his teacher tells him and calls his credulity science." But these judges who imagine they are dictators throw out creation laws in Arkansas and Louisiana. The same ilk of judges try to make fun of our 1916 law forbidding whiskey advertising in their arrogant ignorance. We ought to require such judges to make decent citizens "hypocrites" to make affidavit that they never drank or bought any bootleg whiskey when it was illegal. Thomas Jefferson warned 150 years ago, "The greatest enemy of our liberty is the judiciary."

Charles G. Hamilton, Aberdeen
Former Flor Leader
House of Representatives

1982 Lottie Moon offering

Editor:

Southern Baptists have cause to celebrate over the amount received for the 1982 Lottie Moon Christmas Offering. The \$54,077,464.49 offering was the largest ever received for foreign missions. The total reflects a 6.5 percent increase over the 1981 offering. While this is reason to celebrate, there is also reason for prayerful concern. This offering fell short of the \$60 million goal. The final offering represents 93.2 percent of the goal.

Due to the shortfall of the 1982 offering, the 1983 goal has been lowered to \$60 million. This action was taken by the Executive Board of Woman's Missionary Union, SBC, during its meeting in Pittsburgh.

The Foreign Mission Board has released figures comparing 1981 and 1982 receipts. This reflects giving by states and will show how your state contributed to the offering.

Please make careful note of the 1983 Lottie Moon Christmas Offering goal.

June Whitlow
Associate Executive Director
Woman's Missionary Union
Mississippi gifts to the Lottie Moon Offering for 1982 amounted to \$3,332,044. This is to be compared with \$3,131,699.94 for 1981. That is an increase of \$200,344.42, or 6.4 percent.—Editor

More names at West Heights

Editor:

After reading the recent article about West Heights, we discovered we had left out the names of two men who surrendered to the ministry while members of West Heights. They are Eugene Tutor and Pardee Tutor. Could you possibly add a little note about these?

Thank you.
Linda Willard, secretary
West Heights Church
Pontotoc

Salute to Pittsburgh

Editor:

What title would you give to a comment written to pay tribute, to honor, to praise? Whatever your best word is, give it to Pittsburgh.

People kept saying to me, "This convention is the best . . ." After that, they were specific about . . . the friendliness of the city, . . . the courteous thoughtfulness . . . expressed everywhere, . . . the local news coverage, . . . the spirit of the convention, . . . the work of the local committees . . . day evening session, the messengers gave this stalwart group a standing ovation.

Thanks, Pittsburgh. You gave us

your best, and for some messengers it was their best . . . in several years.

This tribute has a flip side. We did not give without receiving. The Southern Baptist Convention in Pittsburgh was good to us.

The messengers and friends who came early and stayed after to work in the witnessing, revival, and church-starting projects brought great encouragement and aid to the 40 churches participating.

The convention messengers brought to Pittsburgh an abundance of goodwill, friendliness, and caring testimony of the love of Christ alive in them.

The convention honored us by electing one of our laymen, Ed Price of Pittsburgh, as second vice-president. Southern Baptists did a lot more than whistle Dixie in Pittsburgh.

Thanks, SBC. You gave us your best. Ellis M. Bush
Executive Director-Treasurer
Baptist Convention of
Pennsylvania-South Jersey

Civil disobedience

Editor:

I found your June 23 editorial concerning religious lawbreakers quite thought-provoking. The issue of nuclear war is a frighteningly complex one, and has caused divisions among both American and European Christians. However, I am disturbed by your statement, "Civil disobedience . . . should not be the stock in trade of any group that considers itself religious."

I agree that civil disobedience should never be used as a first option to any problem. But neither should it be totally eliminated as an option available for Christians to use in any important issue, especially one as important as the potential destruction of millions of innocent people.

Civil disobedience has long been a part of church history. It has been used by godly men and women who felt compelled by political, military, and religious authorities to take a stand and then accept the consequences of their actions. The first century Christians' allegiance to Christ as Lord was more a political issue than a religious one in the eyes of the Roman authorities because these were traitors giving ultimate allegiance to one other than Caesar. William Tyndale, John Bunyan, Martin Luther, and John Knox were considered political outlaws as well as religious heretics for their actions.

During the Colonial and American Revolutionary periods, many Christians participated in acts of civil disobedience in order to send a strong message to England. Prior to the Civil War, committed Christians used the underground railroad as an act of civil disobedience against an immoral

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Foreign board pursuing witness to nations with no missionaries

By Bill Webb
RICHMOND, Va. (BP)—Southern Baptists probably will never have missionaries in all the world's countries, but they do have a plan to reach them for Christ.

It is called the Ministry Development Plan, and it reflects the increased initiative the Foreign Mission Board has taken to minister in countries where missionaries do not or cannot live and work.

Many of the guidelines in the plan emerged as board staffers considered how Southern Baptists could give spiritual encouragement to Christians in China, said Charles Bryan, head of the Foreign Mission Board's overseas operations. China is closed to missionaries but open to tourists and visitors from professionals in medical and other fields.

"We've got to keep an eye on the whole world, our vision on the total task," he said. "We can't go into all countries but we can be in contact with them."

A board-sponsored study of the 2,200 largest cities in the world, to be completed in 1985, will challenge Southern Baptists to develop effective strategies for winning cities already open to missionaries as well as the hundreds more in closed countries, he believes.

But evangelizing countries where missionaries don't live means trying different approaches.

For instance, Southern Baptists maintain contact and fellowship with

eastern European Baptists primarily through John David Hopper. The fraternal representative and his family live in Vienna, Austria, and he travels in and out of Eastern Europe.

Baptists in some western European countries don't feel they need American missionaries but welcome partnership crusades involving Southern Baptist ministers and laymen.

Baptist laymen may be the only evangelical links to people in some countries. The board, through its Laity Abroad program, briefs Baptists who are employed in secular jobs overseas and want to witness in their international settings.

The best hope for continuing Christian witness in China and other countries may be Baptists who can provide services and consultations in their professional fields and share a witness along the way. In countries closed to any form of evangelistic effort, Baptist tourists can share a personal witness.

Non-missionary clergy often work as chaplains in English-speaking expatriate communities, such as in some Middle East countries that welcome American companies but adamantly refuse to allow Christian missionaries.

The Ministry Development Plan makes each of the board's eight directors of mission work responsible for developing goals to provide contact with countries in his area which do not have missionaries.

Ministries may range from literature distribution and leadership training to medical care, education and food production programs. In addition, the board will notify Southern Baptists of Christian opportunities in such countries through the prayer network. Bryan said.

"Our overarching goal is for everyone to hear the gospel," he added. "The China situation gives us an example. It's closed to us—but not to the Lord."

(Webb writes for the FMB.)

ACTS gets first three stations for TV network

By Greg Warner
FORT WORTH, Texas (BP)—Three new television stations, to be built in Greenville, N. C., Paragould, Ark., and Tyler, Texas, are the first stations to become a part of the American Christian Television Station (ACTS), Southern Baptist national TV network scheduled to begin next May.

During one week in June, contracts were signed with applicants in each location, launching ACTS toward its initial goal of finding 23 broadcasting outlets and 200 cable-TV outlets for its family and Christian entertainment programming.

The three affiliates—two low power and one full power—are in various stages of licensing or construction, but all three are expected to be ready for start up of the network next year.

A construction permit for channel 14, a full power station in Greenville, was issued by the Federal Communications Commission (FCC) May 28 to ELCOM, a North Carolina corporation. But when ELCOM's plans for a Christian television station failed to materialize, the company decided to give the permit away.

Tommy Joe Payne, a Greenville resident and trustee of the Southern Baptist Radio and Television Commission, convinced ELCOM's owners to sell the construction permit to Southern Baptists. Payne led in the forming of ACTS

of Eastern North Carolina, a non-profit organization operated by a 14-member board of trustees, all of whom are Baptist laymen or pastors in eastern North Carolina.

In a ceremony in Greenville June 8, ELCOM signed over the FCC construction permit to the North Carolina group, which will allow the Baptists to build the station and affiliate with the national network. Payne said the \$3.5 million to build the station will come from individuals and Baptist churches in the area.

Once built, channel 14 will broadcast with up to 5 million watts, reaching an area 50 miles in radius that includes almost 2 million TV viewers between Raleigh and the Atlantic coast.

The stations in Paragould and Tyler will be licensed for the FCC's new low power service operating on a maximum 1,000 watts and reaching an area 10-15 miles wide. They will cost between \$100,000 and \$200,000 to build.

Both of the low power stations will be owned by ACTS. In each case ACTS benefited by decisions by other low power applicants to withdraw from competition for the stations.

"We have signed contractual agreements with competitors in each location that frees the FCC to grant us construction permits for the stations," said Jimmy R. Allen, president of ACTS and the Southern Baptist Radio and Television Commission.

In Tyler, the agreement was signed June 15 with Carter Broadcasting Co., which had filed a competing application against ACTS for channel 45. By agreeing to withdraw its application, Carter left ACTS as the only applicant for channel 45. The FCC is now obligated to grant a license to ACTS, Allen said. He expects that to happen within a month.

As part of the agreement, Carter Broadcasting will have a chance to buy back into the Tyler station after three years if the company desires. It will not be involved in operation of the station, however.

ACTS had not filed an application in Paragould, a town of 15,000 in northeast Arkansas. But, in a contract signed June 14, Local Power Television Inc., (LPTI) agreed to put its application for channel 51 in ACTS' name. In exchange ACTS will withdraw one of its applications in another location where it is in competition with LPTI.

In cases where two applicants have filed for the same station, the FCC will use a lottery to randomly choose one of the applicants.

The two new low power stations are the first of 20 Allen expects to acquire before ACTS goes on the air next year. With the Greenville station, he expects to have three full power stations ready. Full power applications have been filed in Fort Worth, Houston, and San Francisco, with 8-10 others under consideration.

Meanwhile, ACTS planners are negotiating with cable television systems around the country to carry the network's 16 hours of daily programming. Allen said the goal of 200 cable affiliates by May is reachable.

(Warner writes for the RTVC.)

Prayer never excuses sloth. And neither does prayer excuse a lack of initiative. Prayer that does not lead one to action is little more than blasphemy. This point is effectively made in a prayer by Sir Thomas More: "Those things, good Lord, that we pray for, give us also the grace to labor for."

Ministry to the military

(Continued from page 1)

land, Miss. 39114. On the negative side, the Guardsman must live with the knowledge that in the event of the U.S. President's mobilizing the Army, he would have to report that day to his armory. Or the governor of the state could mobilize the Guard in time of

emergency. Said the white water rafter and the past chairman of the Executive Committee, Mississippi Baptist Convention Board: "I can't think of anything else I could have done with my spare time that would have been more profitable to me, my church, or to the men, for the kingdom of God."



Missionaries peek at housing units

Foreign Mission Board members and staff got a peek at one of the missionary housing units under construction at the site of the new Baker James and Eloise Cauthen Missionary Learning Center, Rockville, Va. A cornerstone was laid May 24 at the center, which opens next summer. The facility will house training for new missionaries and volunteers heading overseas. (BP) PHOTO By Ken Lawson

Pastors' take home pay may slip via SS tax

By Ray Furr
DALLAS (BP)—Unless churches grant generous increases in salaries for 1984, ministers will have substantially less take home pay due to a tax rate change in the new social security law, said Annuity Board President Darold H. Morgan.

He added that the changes in the social security tax will have a "devastating effect on the minister's annual compensation and churches should consider appropriating a social security allowance for the minister in 1984."

Morgan said the minister is, by law, considered self-employed for social security tax purposes. "Under the social security amendments of 1983, the tax rate for the self-employed rises to 14 percent in 1984, a 4.6 percent increase over 1983. The tax hike means ministers would pay more than twice as much as that of the employee." A tax credit of 2.7 percent will be allowed in 1984, but will drop in increments until 1989 when there will be no credit.

"Some of our pastors will pay \$700 per year in additional taxes," Morgan said, suggesting congregations could alleviate some of the added financial burden by establishing a "fair social security allowance which would pay the amount equal to the additional self-employment tax the minister must pay over the employee."

Such allowances would be subject to social security and federal income taxes, so "the church may want to consider paying an allowance that will also compensate the minister for additional tax due on the social security allowance," he noted.

Memorial takes lease in Tenn.

HUNTINGDON, Tenn.—The 72-bed Carroll County General Hospital officially became Baptist Memorial Hospital-Huntingdon this month.

A three-year lease agreement between the Carroll County government and Baptist Memorial Health Care System, Inc., in Memphis was signed July 1. The lease calls for the health care system to build a new hospital in Huntingdon, about 30 miles northeast of Jackson.

The health care system will lease the 17-year-old hospital for 36 months while the new hospital is being built.

Baptist Memorial-Huntingdon is the eighth hospital to affiliate with the Memphis-based health care system. The three-unit Baptist Memorial Hospital in Memphis is flagship of the system that includes hospitals in Ripley, Covington and Union City, Tenn.; Booneville, Miss.; and Hardy, Corning and Forrest City, Ark.

Constitution may be opened

(Continued from page 1)

leaves many opponents of a constitutional convention highly concerned. Many in the religious community are specifically concerned such a convention would pose a threat to the religious freedom guarantees of the First Amendment.

"Regardless of the reasons for its convening," said Baptist Joint Committee on Public Affairs Executive Director James M. Dunn, the calling of a constitutional convention "puts at risk the freedoms guaranteed by the Constitution and the Bill of Rights."

Noting the BJCPA and the Southern Baptist Convention have adopted statements opposing the idea, Dunn said a constitutional convention would "open to a chaotic and situational revision the venerable and historically tested documents that have served us well for 200 years." The SBC and BJCPA statements warn a constitutional convention "could easily become a 'runaway' body which could propose alterations to the entire Constitution and the Bill of Rights."

Opponents of the constitutional convention proposal note fully half of the state legislatures to call for a convention held no hearings on the subject and six legislatures took no roll-call votes.

(Chesser writes for the Baptist Joint Committee.)

International leaders like strategy

(Continued from page 1)

Board would have no authority to take initiative with all Baptists of the world. "At the same time, we pray the Spirit of the Lord may cause the idea to spread. I certainly would not want to try to contain such a movement of God's spirit."

To which Nilson Fanini, Brazilian evangelist and pastor of First Baptist Church, Niteroi, responded: "This openness is wonderful. It is a word needed today in the world and I am so happy to hear it from the Foreign Mission Board."

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Preaching Institute coming to Clarke

The second annual Mississippi College Clarke College Summer Bible Preaching Institute will be held Aug. 1-5 on the Clarke College campus at Newton.

The program of study will be the book of First Corinthians. Teachers will include Ray Frank Robbins, professor emeritus of New Testament, New Orleans Seminary and senior professor at Mississippi

College, and Earl Guinn, president emeritus, Louisiana College and professor emeritus of preaching, Southern Seminary, Louisville, Ky.

Clarke College faculty members Ron Kirkland, Charles Melton, and Eddie Ruddick, and Mississippi College faculty members A. J. Glaze, Phil McCarty, Joe Cooper, and Charles Davis will deliver sermons.

Registration begins at 3 p.m. Aug. 1, at the Fine Arts Building Lobby at Clarke College. The Institute closes on Friday following lunch.

The Summer Bible Preaching Institute offers an opportunity for Bible study, sermon preparation, a refresher course, fellowship, rest, and relaxation.

For additional information, contact A. J. Glaze, Department of Religion and Philosophy, Box 4012, Mississippi College, Clinton, Miss. 39058, or Ron Kirkland, dean of academic affairs, Clarke College, Newton, Miss., 39345.

Pastors offered study of drug, alcohol problems

A meeting for pastors who desire to help persons with alcohol and drug problems will be conducted Aug. 2 at William Carey College, Hattiesburg, by staff members of the Chemical Dependency Center at the Mississippi Baptist Medical Center in Jackson.

The time will be from 9:30 a.m. until 2 p.m. in the Ross lecture room of Green Science Hall. Lunch will be available in the college cafeteria.

The meeting will be open to all who desire to attend and is particularly scheduled for pastors in Jones, Lebanon, Perry, Green, Wayne, Clarke, and Jasper associations, according to a spokesman of the Chemical Dependency Center.

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Growing singles population offers new ministry challenge

By Barbara Little

ATLANTA (BP)—Charlie Zerbiniopolous of Atlanta wakes each morning, gets dressed, and goes downstairs to fix breakfast, alone. He remembers how he enjoyed fixing breakfast for his son, Andy, while his wife slept. But that was before the divorce.

Meg Mosteller, a 25-year-old research assistant in Birmingham, drives to work planning her day—jogging, meeting a friend for supper, and shopping afterwards. She relishes her independence.

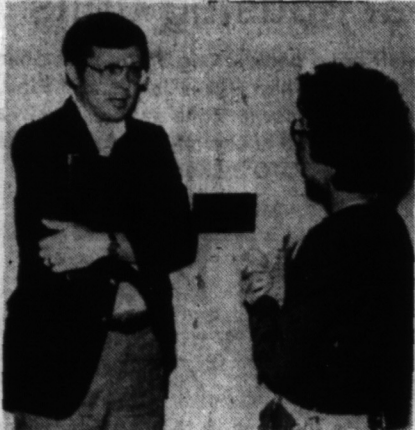
Although the lifestyles are different, both represent the fastest growing segment in society—single America. Census figures indicate 74.5 million Americans 18 years and older, or one-third of the nation's population, are single—never married, divorced, or widowed.

At a recent National Think Tank on Evangelism with Singles, Larry Rose, director of the Center for Urban Church Studies, said that historically, Southern Baptists have been suspicious of singles. "The person who is single does not fit in our mold. If they are 24 and not married, we ask 'why?' If they are divorced or separated we are even more uncomfortable."

Nearly 19 million singles live alone,

an increase of 75 percent (eight million) over 1970. Singles compose nearly 50 percent of the population of big cities such as Atlanta, New York, Chicago, and Dallas, where their lifestyle is catered to.

The rising single population can be attributed to the trend of marrying later in life. In 1970, the median age of men marrying for the first time was 22; now it is almost 25. The median age of women marrying for the first time was 21 in 1970; now it is 23.



Dan Crawford, left, consultant for evangelism with singles for the HMB, was a speaker for the recent singles retreat at Gulfshore sponsored by the Christian Action Commission.

The number of divorces has more than doubled in the past decade, according to the census bureau, another contribution in the upsurge of singles in our nation.

The upsurge in the number of singles has the Home Mission Board gearing up to reach them for Christ. Dan Crawford, national evangelism consultant for singles, has been given the task.

One of the first actions taken by Crawford was to sponsor the singles think tanks on evangelism.

He has produced a seminar to equip and motivate single adults. "EvangLife: A Seminar in Lifestyle Evangelism" has been used with numerous groups. Videotapes of the seminar are available from the Baptist Video Tape Service.

Due to the heavy demand, Crawford has already begun training others to lead the seminar around the nation. One person from South Dakota, recently trained by Crawford, scheduled four EvangLife seminars with churches in the Northern Plains Baptist Convention within two weeks.

"Singles respond to challenge instead of guilt," Crawford said. "Lifestyle evangelism is a challenge."

"Churches must consider alternative lifestyles, divorce, singleness, and God's redemptive love before they can accept singles. They must find if they really want to have a singles program, or if it is merely a fad," he said.

(Barbara Little writes for the Home Mission Board.)

Marriage retreat slated at Tiak-O'Khata

A marriage enrichment retreat Sept. 16-18 at Lake Tiak-O'Khata near Louisville will be sponsored by the Christian Action Commission of the Mississippi Baptist Convention. Leaders for the retreat will be Ken and Kathy Jordan of Columbia. Jordan is the pastor of the Calvary Church, Columbia. The Jordans have been certified as marriage enrichment leaders by the Family Ministry Department of the Baptist Sunday School Board.

"A marriage enrichment retreat is designed to allow a healthy, growing Christian couple to experience a quality time of discovering new insights, of affirming each other, of learning new skills for growth and the affirming of vows and commitments. The program is biblically based and emphasizes the themes of sacrificial love, gracious acceptance and forgiveness, and loving confrontation, which are distinct contributions to Christian marriage from the example and teachings of Jesus Christ," according to Paul Jones, executive director of the Christian Action Commission.

The marriage enrichment retreat is limited to a small number of couple participants, Jones said. It begins on Friday evening with dinner at 6 p.m. and concludes with lunch on Sunday.



The Jordans

The cost for the retreat is \$175 per couple. This covers registration, food, lodging, and materials. A \$50 deposit is required to confirm reservations and should be sent with name and address to Paul Jones, executive director, Christian Action Commission, Box 530, Jackson, Miss. 39205. Additional information can be secured by contacting the Christian Action Commission or calling (601) 924-3099.



New student center goes up

A GROUNDBREAKING SERVICE was held July 10 for a new Baptist student center at Southwest Mississippi Junior College. From left are Joe Jackson, contractor; Ben Carlisle, advisory committee chairman; Milton McCall; Warren McClesky, architect; Dan Lewman, building committee chairman; Homer Fenn; Rex Piggott; Horace Holmes, president of Southwest; Bartis Harper; Ed Abel, BSU director; and George Lansing.

"Crossroads" most popular in state

Mississippi Baptists are getting definite returns on the portion of their Cooperative Program gifts that supports the work of the Southern Baptists Radio and Television Commission.

Statistics released from the marketing department of the RTVC indicated that 105 stations—about 46 percent of Mississippi's 227 broadcast outlets—are airing 165 Baptist-produced programs.

"This figure means that some Mississippi stations are airing one or more of our Baptist programs," said Claude Cox, the Commission's marketing director.

The most popular commission-produced program in Mississippi is "Country Crossroads," the half-hour country music program starring Yazoo City comedian Jerry Clower and Country Music Hall of Fame disc jockey Bill Mack. "Country Crossroads" is on 53 stations.

The next most widely listened to show in Mississippi is "Powerline," on 38 stations. "MasterControl," on 23 stations, and "The Baptist Hour," on 18 stations, are next in popularity. "Black Beat," for black listeners is heard on 11 stations and "On Track," the RTVC's newest radio program featuring contemporary religious music, and "Streams In The Desert," for easy listening, are on 7 stations each.

Other programs heard in Mississippi include "Sounds of the Century-men" and "At Home With the Bible."

Good Hope to dedicate sanctuary

Good Hope Baptist Church, Hickory (Newton County), will dedicate its newly remodeled sanctuary on July 31, on Pastor E. L. Clark's 10th anniversary. Clark will preach the dedication message at 11 a.m.

C. H. Melton, director of missions, Newton Association, will deliver the message in the 1:30 p.m. service, which has been designed to honor the pastor. Clark began his pastorate of Good Hope at age 74. He is still, reports a member, "very involved in church, as well as associational activities."

Lunch will be served in the fellowship hall.

A holy life does not always live in the closet, but it cannot live without the closet.—Lincicome

capsules

Help in El Salvador

SAN SALVADOR, El Salvador—Southern Baptists recently contributed \$10,000 for food, \$2,500 worth of books, \$900 worth of medicine and 1,900 Bibles to the El Salvador Evangelical Committee for Help and Development. The contributions were made through Southern Baptist missionaries in the country, who work closely with the committee in meeting human and spiritual needs in El Salvador.

Guatemalan ordained

GUATEMALA CITY, Guatemala—Vicente Isaac Batz, the grandson of a Guatemalan Indian witch doctor, was ordained to the ministry recently. Batz is pastor of the Family of God Baptist Church, a congregation in a fast-growing section of Guatemala City. He is the son of the late Baptist leader, Manuel Isaac Batz, and the grandson of a witch doctor who was converted to faith in Christ.

Participants in the ordination service included Carlos Quilo, a pioneer in Baptist work in Guatemala. Samuel Cadwallader, former Southern Baptist missionary to Guatemala who had influenced Batz, came from Colorado to attend the ordination.

Bogota builds

BOGOTA, Colombia—Baptist bookstore sales in Bogota, Colombia, have increased steadily since the op-

eration moved into the new Baptist building near the downtown area. The building also houses a book deposit, offices, guest apartments, a missionary residence, and conference rooms.

Aldo Broda, general director of the Baptist Spanish Publishing House in El Paso, Texas, participated in the official dedication of the bookstore in February.

Daley to retire

LOUISVILLE, Ky. (BP)—C. R. Daley, the dean of Southern Baptist state paper editors, has announced his retirement from the (Kentucky) Western Recorder.

Daley, who will turn 65 on Oct. 1, suggested the retirement take effect Dec. 31, 1983. At the request of the board, however, he agreed to remain until June 30, 1984, at which time he will complete 27 years as editor to the 157-year-old state Baptist journal.

Concerning his own ministry, Daley said he has had "more than ample time to make a contribution" and the time "is right now: for someone else to have that opportunity."

He added he is "not tired" and feels "no ministerial burnout" but believes a change would be "good for the paper as well as myself." Western Recorder's board of directors has provided the kind of support "to let me minister with utmost freedom," he said, adding such freedom is one of the "absolute necessities" of an editorial ministry.



Burgess

Ray Garrison began his work as pastor of Philipp Baptist Church, Tallahatchie County, July 3. Ray, the son of Mr. and Mrs. A. R. Garrison of Cary, is a native of Panola County, but has been a resident of Leflore County for 15 years. He recently received a Bachelor of Theology degree from International Baptist Institute and Seminary, Orlando, Fla.

Sarah Burgess is the new youth and choir director at Weathersby Baptist Church, Simpson County. A senior at Mississippi College, she is majoring in church music, with emphasis in keyboard. She is from Jackson. The Weathersby pastor is T. C. Pinson.

Sam Culppepper has been called as minister of music and youth at First Baptist Church, Lyman.

Sand Hill (Jones) has called Larry Darden as pastor. He and his family have moved there from the Helena Baptist Church, Pascagoula.

Dean Rominger is the new pastor of Thompson Baptist Church, Mississippi Association. He will be living at Rt. 2, Smithdale, Miss 39664.

Darryl Petry, minister of music and youth at Easthaven, Brookhaven, has resigned. Gary Carter has been called there as summer youth worker.

Martin Casteen has resigned as pastor of Topisaw Church, Lincoln County.

Rocky Holston has resigned as pastor of the Adaton Church, Oktibbeha County. He is moving to Mobile.

Edgar Jackson of Hattiesburg has been called as interim pastor of Pass Road Baptist Church, Gulfport. He was formerly pastor of Beulah Baptist Church, Pensacola, Fla., for 18 years. He teaches at a Christian school in Louisiana two days a week.

Jerry Slonaker retired June 30 from the pastorate of Ora Baptist Church, after having served for 33 years in pastorates in central and south Mississippi. He and Mrs. Slonaker have moved into their new retirement home at Route 1, Box 130, Carson, Miss. (phone 943-6529). Slonaker is available for supply and interim service.

Coldwater Baptist Church, Barton has announced that Mike Anderson has joined its staff as minister of youth and music. (He is married to the former Angela McMillen, daughter of Ken McMillen, pastor of the Byhalia, First Baptist Church, and Mrs. McMillen.) He is from Tennessee. The couple attended Blue Mountain College and Union University. They moved to Marshall Association from Southside Baptist Church, Savannah, Tenn.

James Tate Dykes of Fort Worth, Tex., has accepted the position of minister of music, education and youth at New Hope Baptist Church, Marion County. Dykes, a student of Southwestern Baptist Seminary, when he accepted this position, has a bachelor of music degree from Mississippi College and a master of music degree from Mississippi State University.

Duane McKenzie is the new pastor of Straight Bayou Baptist Church Anguilla. He was graduated from New Orleans Seminary on May 21, 1983. His home town is Tylertown, and he has a degree from Mississippi College.

W. E. Alexander of Hazlehurst is serving as interim pastor of Pearlhaven Church, Lincoln County.

Lee Burns has been preaching at Riverside, Gulf Coast, since the pastor resigned.



Volunteers roof Village cottages

Men from churches throughout Hinds-Madison Association roofed 10 cottages on the India Nunnery Campus of The Baptist Children's Village at Jackson. Inclement weather did not deter, in the least, the amount of work accomplished or the spirit in which the work was accomplished. Woman's Missionary Union groups from the various churches provided dinner for more than 400 people who were involved in the day-long mission endeavor. J. W. Brister, Hinds-Madison director of missions, and Randall Trull, pastor of Briarwood Church and recent appointee of the Foreign Mission Board to Bogota, Colombia, coordinated the project for the men's groups from over 35 churches. Mrs. Marguerite Rogers, First Church, Ridgeland, coordinated the food for the day.

Parks finds believers in Minya

MINYA, Egypt (BP)—Nancy Parks didn't expect a fellow Christian to guard her hotel room on her first overnight trip from Cairo, Egypt. But neither did she expect to find too many believers in Minya, a town 150 hot and dusty miles south of Cairo.

Parks and a fellow Baptist representative, Madelyn Edens, were attending a women's meeting at the Baptist church in Minya. They arrived at dusk, weary of a day of university Arabic classes and the long, bumpy trip.

The hotel manager said he had no rooms available but finally found two after the women pleaded with him. Parks, her mind on sleep and her husband, Randall, and 18-month old daughter, Jennifer, back in Cairo, hardly noticed the man carrying her luggage.

When they got to her room, he lifted his sleeve to reveal a cross tattooed on his wrist, the sign of Christians throughout Egypt. In broken English, he assured her, "I will watch your room all night." Despite her protests, he parked himself in a chair outside her door and remained there until morning. "He had felt compelled to protect me . . . because I was his sister in Christ," she said.

"I had arrived in Minya feeling somewhat defeated by the strain of language school, the harshness of Egypt's environment and the impossibility of reaching Egypt's lost," she admitted later. Before she left, she was to meet other believers in Minya—in the hotel, the restaurant, and the church.

"That night as I walked up the steps of the church standing in the shadow of the (Islamic) mosque, the call from the minaret was not so ominous as it had always been before," she said. "For then I knew there were many believers, a whole undercurrent of them in this Islamic land."

(Nancy Parks is a press representative for the Egypt Baptist Mission and daughter-in-law of R. Keith Parks, president of the Southern Baptist Foreign Mission Board.)

Paul and Betty Roaten, missionaries to Uruguay, are now on furlough in the U.S. for 11 months. Their address from July 1983, until June 9, 1984, is 208 W. College, Brownsville, Tenn. 38012. Paul is a Mississippian.

Eugene and Marjorie Verner, missionaries to Ghana, have arrived in the States for furlough (address: c/o A. V. Windham, 2188 Monaco St., Jackson, Miss. 39202). A Texan, he was born in Amarillo. She is a native of Bay Minette, Ala.

James and Charlotte Walker, missionaries, have transferred from Malawi to Bophuthatswana (address: c/o Dr. Fray, P. O. Box 861, Edenville 1610, Republic of South Africa). He is a native of Tuscaloosa, Ala. She was born in Mobile, Ala., and lived in Mississippi while growing up.

Major and June McDaniel, missionaries to Korea, have completed furlough and returned to the field (address: O Jung Dong 201-5, Taejon 300, Korea). They are natives of Mississippi.

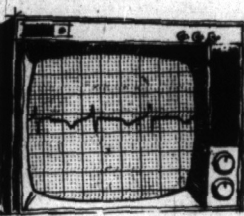
John T. Meadors, missionary journeyman to Kenya, has completed his two-year term of service as a secondary English teacher in a rural area of Kenya and returned to the States (address: 5430 Saratoga Dr., Jackson, Miss.)

Karl and Peggy Wallace, missionaries to Peru, have completed furlough and returned to the field (address: Apartado 810, Trujillo, Peru). They are natives of Mississippi.

Jerry and Bobbie Rankin, missionaries, have arrived in the States for furlough (address: Pine Trails, Apt. M-5, Spring Ridge Rd., Clinton, Miss. 39056). He is associate to the area director for South and Southeast Asia. He was born in Tupelo and grew up in Clinton. She was born in Mobile, Ala., and grew up in Lincoln County, Miss.

Rex and Sherry Holt, missionaries to Togo, are the parents of Sara Elizabeth born June 17. They are in the States and may be addressed at Box 61, Sledge, Miss. 38670. He was born in Jonesboro, Ark. She is from Faragould, Ark.

Mary Alice Ditsworth, missionary to Indonesia, has arrived in the States for medical leave (address: 4610 Orchard Rd., Pascagoula, Miss. 39567). A native of Mississippi, she was born in Lucedale.



Intensive care

Dedicated to strengthening families
Directed by a team of family life specialists

Mid-life Crisis for men?

My husband of 24 years has moved out. He is 45. He says he is confused. There is no other person involved.

We have three grown children and have had a reasonably happy marriage. We are both involved heavily in church responsibilities. He calls regularly to see how I am and visits some. He says he doesn't want responsibility. About a year ago, he had severe financial reverses. He has another job now, and I am employed.

I can't deal with the rejection. I have been for counseling, but so far he has refused to get help.

What more can I do?

Rejected

Dear Rejected: Perhaps your husband is in the mid-life crisis that some males go through. Some pass smoothly from the stages of maturity to middle age and old age. Many men, usually between about 45 and 60, undergo major physical and emotional changes that produce disruptions in their health, careers, behavior patterns, and in interpersonal relationships. In some cases, the man's physical, mental, and emotional equilibrium suddenly changes. Such men cannot help but notice the change and are frightened and confused by it.

While there is no such sudden change in other cases, the man himself does not perceive that anything is happening to him, although his family, friends, and fellow workers are aware.

If he does sense a difference, he tries to find other reasons for his difficulty. If such a person can understand what is happening to him, he can cope with fright and confusion and soon regain equilibrium and make satisfactory adjustments. He does not need to suffer either the trauma or the consequences of bad decisions he often makes due to these unpleasant psychological and emotional conditions.

No, he is not "crazy," but he can recover from the situation much more quickly with understanding and sympathetic counseling than if he tries to just "muddle through."

Constant rejection is hard to take, but if you can, continue to practice Christian forgiveness for awhile longer. Ask God to help you in your attitudes and action toward your husband. Unconditional love will win one back (or over) if anything will.

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

Rehobeth youths work in Atlanta

Youths of Rehobeth Baptist Church, Pelahatchie, have returned from a mission tour to Atlanta, Ga., made June 20-24. They worked at the Clark-Howell Techwood Baptist Center, which is sponsored by the Home Mission Board, SBC, and the Atlanta Baptist Mission, and which serves 2,000 families.

Techwood Center, in the heart of Atlanta, is a public housing project. Rehobeth youths worked throughout the housing project, helping people move, and cleaning up the general area. Much work was done in the free clothing closet and in the recreation area. During the evening hours, the youths kept children from the project so that the parents could attend a Family Life Conference at the Omni. They taught the children Backyard Bible School materials and provided recreation. The adult sponsors witnessed to several people who live at Techwood. Each night, after returning from Techwood about 11:30 p.m., the youths had their own Bible study and prayer time.

The group also visited the Home Mission Board, as well as Six Flags over Georgia. The money for the trip was raised by a Rock-A-Thon, two bake sales, and a rummage sale.

The youths who made the trip were Annette Gray, Bo Hammarstrom, Teresa Hammarstrom, Steve Harrell, Tim Harrell, Tammy Jones, Ellis Nelson, Samatha Nicholson, Lisa Parker,

Bill Shedd, Joey Thompson, Missy Tramel, Bobby Walker, and Jewel Weaver. Adult sponsors were Mr. and Mrs. John Watts, Rick Hammarstrom, pastor, and Wendell Wiggins, music and youth director.

Heidelberg (Jasper): homecoming; July 31; J. W. Tynes, pastor; lunch served at the church after the 11 a.m. service.

Sunrise Baptist Church, Hattiesburg (Lebanon): Aug. 7; homecoming; Larry Aultman, a former member at Sunrise, speaker; morning service at 11; lunch to be served in the education building; gospel singing in the afternoon; no night service.

Russell Baptist Church, Russell: homecoming; Aug. 7; Charles Griffith, former pastor, guest speaker at the 10:45 a.m. service; dinner at the church; a local group, the McPhersons, to sing at 1:15 p.m.; Joyce Reed, chairman, homecoming committee; James Milton Burns, pastor.

Sardis (Smith): Aug. 7; Foy Rogers, retired director of Cooperative Missions department, Mississippi Baptist Convention Board, preaching at 10:30 a.m. service; dinner on the grounds; singing in the afternoon, directed by Ray Ainsworth; James Burke, pastor.



Auxiliary gives wheelchairs

Mississippi Baptist Medical Center's Auxiliary purchased two new wheelchairs for the hospital in memory of Mrs. George (Aileen) Meek, a former active auxiliary. Pictured from left are Manera Sims, head nurse on 5A who accepted the wheelchairs for her unit; Margaret Ishee, chairman of the auxiliary's memorial committee; George Meek; and Beverly Gilbert, auxiliary president.

Thursday, July 28, 1983

BAPTIST RECORD PAGE 5

SCRAPBOOK

Age five sees infinity

She sank an inch into the sunny sand.
She looked and she saw water but no land.
The ocean wallowed beyond the rocks she hurried.
She could not see to the other side of the world.

She tossed a child-dream into the mighty sea,
and as the moon returns the tide, so shall it be.
Faith will lead her where the waters are curled.
Some day she'll fly to the other side of the world.

—Violet Tackett McComb

My Life

In my
twentyyearstenmonthsandsevendays
I've seen a multitude of sights
I've done a vast amount of deeds
I've heard numerous orations
I've felt a myriad of feelings.
Though
have I yet
even begun to
Live?
Am I,
as they say
dying each
minute that I
Live?
No!
Again, I say
No!

I am
Living
constantly
Living —
never being
extinguished, never
dissipating, never
dying.
I will never die.
My life will
Live
on continuously — for
one day my
meager lamp
will "poof" out but
only because the
Dawn
has come.
In my
twentyyearstenmonthsandsevendays
I've never seen the Dawn,
but I know it shines.
It is a force which never ceases to
exist.
Its rays pierce
even the hardest of hearts,
melt them into humility,
and brighten the crevices of their
being
with its brilliance. Its
Light
never goes out.
Why?
It is the perceiver.
It is the actor.
It is the speaker.
It is the feeler.
It is the Author of Light.

It is the Son!

—Hope Starnes
Greenville

Lord, lift me up

Lord, lift me up, that I might see, the
portrait you have penned of me. It is of
greatest interest to me. In this life what
will I be? Will I obtain honor, fortune,
fame? Shall I be a disciple of poor
acclaim?

Will I sit with royalty in palaces of
kings? Shall I sit with beggars of lesser
means? Will I serve thee, Lord? Shall I
sit in idleness of shade, ignoring life's
plans that you have laid? Lord, lift me
up, that I might be, the portrait you
have penned of me.

—Diane Montgomery, Pontotoc

Those who say they will forgive but
can't forget, simply bury the hatchet,
but they leave the handle out for im-
mediate use.—Dwight L. Moody

Forrest Avenue Church, Biloxi (Gulf Coast): July 31-Aug. 5; at 11 a.m. Sun.; at 7:15 nightly; Sam Simmons, evangelist; Gary Wyatt, music director; Jim Haynes, pastor.

Sand Hill Church (Greene): July 31-Aug. 5; Carl Dickerson, New Orleans, La., evangelist; Laverne Pic-kett, Ackerman, music evangelist; services Sun. at 11 a.m. and 7 p.m.; nightly at 7:30; Bruce L. Worrell, pastor.

Pine Hill (Clarke): July 31-Aug. 5; services at 11 a.m. and 7 p.m. Sun.; at 7:30 p.m. Mon.-Fri.; messages by Roy Garrison, interim pastor.

Union (Franklin): July 31-Aug. 5; Sunday at 11 and 1:30; dinner on the grounds at noon; no Sunday evening service; Mon.-Fri. at 10:30 a.m. and 7:30 p.m.; Robert H. Rogers, pastor of Richmond Church, Tupelo, evangelist; Kathryn Barfield of Yazoo City, music leader; Bob Rogers, pastor.

First, Lake: July 31-Aug. 5; Sunday 11 a.m. and 7 p.m.; nightly at 7:30 p.m.; dinner on the grounds Sunday at noon; Jerry Barlow of Franklinton, La., evangelist; Marion Felton of Newton, music director; Ken McLe-more, pastor.

West End, Louisville: July 31-Aug. 5; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri. at 7:30 p.m.; Max Jones, Crystal Springs, evangelist; Purvis Keene, directing the music; Charles Griffin, pastor.

Grace Baptist Church, Vicksburg: July 31-Aug. 4; Robert M. Jaye, pastor, First Baptist Church, Umatilla, Fla., evangelist; Dan Guest, minister of music at Bowmar Avenue Church, Vicksburg, to lead the music; morning and evening services; H. Bryan Abel, pastor.

Weathersby Church (Simpson): July 31-Aug. 5; Sunday at 11 a.m., with dinner on the ground following, plus an afternoon service at 1:30, but no night service; during the week at 7 p.m.; Harold Gartman from Oak Grove, evangelist; Sarah Burgess, pianist; T. C. Pinson, pastor.

Mountain Zion (Simpson): July 31-Aug. 5; Sunday at 11 a.m., dinner on the ground, 1:30 p.m. service, no Sunday night service; Mon.-Fri. at 7:30 p.m.; Zack Wittingham, evangelist; Rick Voorhes, singer; Philip Douglas, pastor.

Hathorn (Jeff Davis): July 31-Aug. 5; homecoming; 75th anniversary; regular services Sunday morning, with dinner on the ground, but no Sunday night service; Mon.-Fri. at 7:30 p.m.; Russell Harris, pastor, Cold Springs Church, evangelist; Darvin Barnes, singer; Jody Lightsey, pastor.

Jones-Jasper crowds attend tent revival

The Jones and Jasper County Crusade for Christ, which featured the E. J. Daniels evangelistic team of Orlando, Fla., closed July 10 with a capacity crowd at the final service.

Services were held in a large canvas tent at the intersection of Sharon and Sandersville roads. Attendance was reported to be good in spite of rainy weather for the first few days.

Professions of faith totaled 174. In addition, 540 pledged to rededicate their marriages; 1,500 pledged to give a part of their earnings to Christian work; 350 pledged to become soulwinners; 36 young people registered decisions to enter full-time Christian vocations.

Ebenezer Church, Senatobia: Aug. 7-12; Claude Lazenby, pastor; week of prayer for the revival Aug. 1-6, with prayer services each night at 7; old-fashioned day to be July 31, with the congregation dressing in old-fashioned attire for morning worship at 11, pot-luck dinner, and afternoon singing.

Goodwater (Lauderdale): July 31-Aug. 5; Ashley Freeman, evangelist; Chris Lee, music evangelist; John C. Purvis, pastor; Sunday services at 11 a.m. and 1:30 p.m., with lunch in the fellowship hall; no Sunday night service; Mon.-Fri. at 7:30 p.m.

Victory, Bassfield: July 31-Aug. 5; services Sunday at 11 a.m. with basket lunch at 6 p.m.; all evening services at 7:30; Benny Thompson, a Mississippi native, now pastor in Monroe, La., evangelist; Dallas Rayburn of Hattiesburg, music director; Connie Bagley, pianist; James Lee Riley, pastor.

County Line (Attala): revival and homecoming July 31-Aug. 5; Homecoming Day is July 31 with services at 11 a.m., dinner at noon, and a song service at 1:30; evenings Sun.-Fri. at 7 p.m.; Danny Dodds of Shubuta, speaker; Tony Gordy, music leader; Levon Moore, interim pastor.

Rock Hill (Rankin): July 31-Aug. 5; services Sunday at 11 and 1:30 with lunch at noon; Mon.-Fri. at 7:30 p.m.; Foy Rogers, retired director of the Cooperative Missions Department of the state Convention Board, evangelist; George Styron, minister of music at the church, music leader; James Smith, pastor.

Beulah, Myrtle: July 31-Aug. 3; Rick Via, Virginia, evangelist; Sammy Hood, music director; Tommy Snyder, pastor.

Russell Baptist Church, Russell: July 31-Aug. 5; regular Sunday service; week day services 7 p.m.; evangelist, Henry Cox, First Church, Bay Minette, Ala.; music evangelist, Tom Harrison, First Baptist Church, Lauderdale; pastor, James Milton Burns.

Easthaven, Brookhaven: July 31-Aug. 5; Mel Craft, pastor of First Baptist Church, Richland, evangelist; Hubert Greer, full time music evangelist, music director; Steve Russell, pianist; Victor Newell, organist; David Perry, pastor.

Central Baptist Church, Bentonla: July 31-Aug. 3; M. Thomas (Tommy) Starks, professor of Christian missions and world religions at New Orleans Baptist Theological Seminary, evangelist; (Starks has done personal research in many cult organizations. He has served as the director of the Department of Interfaith Witness for the Home Mission Board, SBC and as a short term missionary to Panama and Nigeria. He has written or co-authored 25 books); Asa Greear, pastor; Sunday at 11 a.m. and 7 p.m.; each evening at 7 through Wed.

Courtland (Panola): July 31-Aug. 5; evangelist, Truman Scarborough, East Philadelphia Church; music directed by Joe Meurrier, First Church, Sardis; Sunday 11 a.m. and 6:45 p.m.; Mon.-Fri. 10:00 a.m. and 7:30 p.m.; Billy J. McDaniel, pastor.

Calvary, Columbus: July 31-Aug. 5; Eugene Dobbs, First Church, Philadelphia, evangelist; J. E. Sims, Calvary, Columbus, minister of music, directing the music; services at noon and 7 p.m.

Southway (Lincoln): July 31-Aug. 5; Greenville Watson, Moorhead, evangelist; Gary and Linda Lewis, Holcomb, music evangelist; Millard Caulder, pastor; services at 7 p.m.

Second Baptist Church Kosciusko: July 31-Aug. 5; at 7 p.m. Sun.-Fri.; at 10:30 a.m. Mon.-Fri.; Earl Ezell, pastor, Southside Church, Greenville, evangelist; James Johnson, native of Kosciusko, music evangelist; Carlis Braswell, pastor.

Ramah Church, McCall Creek: July 31-Aug. 5; Luther Price, pastor, Greer Memorial Church, Easley, S.C., evangelist; Floyd Grice, Varness Heights Church, Anderson, S.C., music director; Sunday services at 11 a.m. and 7 p.m.; weekday services at 10:30 a.m. and 7:30 p.m.; Terrell Stringer, pastor.

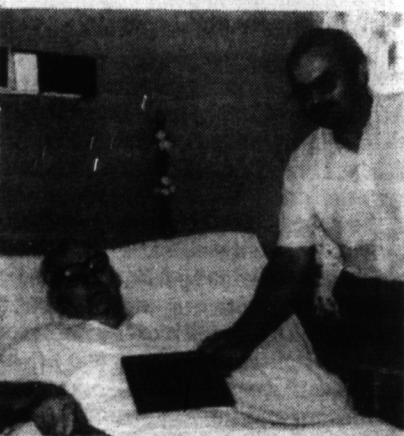
Black Jack, Yazoo: July 31-Aug. 5; Sunday at 11 a.m. with dinner on the grounds, no evening service Sunday; Mon.-Fri. at 10 a.m. and 7 p.m.; John Beckett of Middletown, Ohio, evangelist; Tommy and Carol Jo Sparkman of Jackson, music leaders; Kenneth L. Anderson, pastor.

Concord, Yazoo: Aug. 1-5; 7:30 each night; Earl Craig, pastor, First Church, Jackson, evangelist; B. B. Neely of Concord, music leader; Tommy R. Bufkin, pastor.

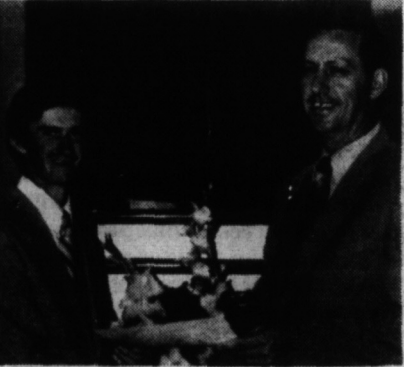
Off the Record

A Sunday School teacher asked her class how Noah spent his time in the ark. The tots seemed baffled. "Do you suppose, with all that water around him, he did a lot of fishing?" she asked. "Ha," one student piped up. "With only two worms?"

Names In The News...



ELBERT HUTCHESON, left, has received from Tommy Farrar, right, a plaque which states: Deacon Emeritus, Elbert Hutcheson, In Appreciation of Faithful Service, Euclatubba Baptist Church, May, 1983. Hutcheson is a resident of Tupelo Manor, Tupelo. He is a long time deacon and past deacon chairman of the church. Disabled by a stroke several years ago, he is alert and said he appreciates the honor. "The church recognizes his loyalty and the service he rendered before being disabled," said Farrar, present chairman of deacons.



BILLY STAGGS, left, was ordained to the gospel ministry June 26 by the Gaston Church, Booneville. Milton Koon, right, pastor, delivered the charge to the candidate. James Travis, of Blue Mountain College, delivered the charge to the church. Staggs is a BMC student and recently was called as pastor of Pleasant Grove Church, Booneville.

Earl Cuevas and Harold Jacobs were ordained recently as deacons at Lizana Baptist Church, Gulf Coast. Bobby Perry, director of missions, brought the charge to the deacons. Jerry Estes brought the charge to the church.

Nancy Ward of Vicksburg has been elected co-chairman of the 1983-84 Religious Education Council at Southern Seminary, Louisville, Ky. Members of the council assist in orienting entering students and provide academic counseling to students in the School of Religious Education.

Deacons of Temple Baptist Church, Hattiesburg, on June 19 adopted a resolution commemorating the life of W. L. (Ikey) Carr, who died Mar. 22, 1983.

The document described Carr as a man who "served his God and his church with unwavering devotion, as a leader among the deacons, a Sunday School teacher of extraordinary enthusiasm, and a devoted member of numerous church committees."

Also the resolution said he "was a widely recognized authority on the effects of drug, alcohol and tobacco abuse" and that he gave lectures and seminars across the U.S. concerning these.

"He encouraged the church and his wife in development of the model church kindergarten program at Temple Baptist Church," the statements continued.

George Terrell Blanton, 75, died suddenly on July 12 at his son's home in Brandon. Funeral services were held July 14 at Good Hope Baptist Church, Scott County. S. W. Valentine and Roy Clark officiating. Blanton, who had lived in Brandon for the past 11 years, was a member of the Lake Harbor Baptist Church. He had been a high school math and science teacher,

coach, and principal. Also he had been professor at Northwest Junior College, Senatobia, and professor and Dean of Men at Southern Baptist College, Campbellsville, Ky., as well as vocational-rehabilitation counselor in Mississippi and Florida. An active Gideon for 45 years, he was former president of the state Gideon Camps in Mississippi and Florida. Survivors include his wife, Mrs. Winona Davis Blanton, Brandon; two sons, Terrell Davis Blanton, Brandon, and Miles Kermit Blanton, Jackson; one brother; three sisters; and five grandchildren.

Brian Horton, youth evangelist, is available for youth, services retreats, and interim work through the month of August. A Delta State graduate, Horton may be reached at 709 W. Washington No. 2, Greenwood, Miss., 38930, phone 445-2181.

Lebanon Baptist Ministers Association, meeting at First Baptist Church, Glendale, on June 6, adopted a resolution of appreciation for Farrell Blankenship, who has left the staff of First Baptist Church, Hattiesburg, to join the staff of the Mississippi Baptist Convention Board as director of broadcast services. The ministers stated "We are happy over the new emphasis in communications being taken by Mississippi Baptists and believe a better person could not have been found to lead out in it."

Charles Pasuer has been licensed to preach by Lebanon Church, Tiptah County. He can be reached at 637-9628. The church also recently ordained four new deacons: Oscar Stewart, G. L. Pannell, Stephen Walker, and J. R. Ralph. Bud Reaves is pastor.

When revival comes it does not unite incompatible, it separates them irrevocably.—William E. Hill

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OPEN HOUSE was held July 10 for the pastorium of Goodwater Church, Enterprise. The home pictured above was purchased last December and is debt free. John Clifton Purvis is pastor.



FIRST BAPTIST CHURCH, PONTOTOC, dedicated its newly remodeled education building June 12. Pictured are: first row: Ray Peoples—carpet contractor; Ralph Jones—architect, and Remodeling Committee; Jimmy Wise—chairman, Mrs. Larry Young, Mrs. Loran Naugher, Royce Hill, second row: Charles Austin, Cecil Randle, Terry Otts, and John Edward Sewell. J. O. Hooker and sons were general contractor, Kent Anderson was mechanical contractor; and Danny Weatherly directed the painting and decorating. The project was begun in January, 1983, and completed in May at a contract cost of \$148,500.

The building includes new offices, a conference room, and classrooms and assembly areas for three adult departments, the college and career department and the older children's department. Air conditioning, heating, lighting, and wiring were reworked. Storm windows and insulation were added. Work was begun under leadership of former pastor, Gordon H. Sansing.



DEDICATION SERVICES were held July 7 for the new fellowship hall of New Hope Baptist Church, Leake Association. The facility was completed in late May, and the church has been using it since early June. The building comprises approximately 1500 square feet, with fellowship area, kitchen, nursery, office, and restrooms. James H. Young, Jr. is pastor.

Eret Baptist Church, State Line, will have Vacation Bible School Aug. 1-6, from 6:30 until 8:45 p.m., Mon.-Sat. Commencement Sunday will be Aug. 7. Pre-registration will be held July 30, from 1 until 2 p.m., with a parade from 2 until 3, and a picnic from 3 until 4. Billy Whitaker is pastor.

Victory Church, Bassfield, enrolled 93 children in its Vacation Bible School with an average attendance of 85, reports the pastor, James L. Bailey. Some of those attending were from other churches near Victory. This enrollment figure does not include the adult study which was also held.



First Baptist Church of Amory has received a check from Dick Palmer, left, to establish a scholarship in memory of his father, the late LAWRENCE RAY PALMER. The initial year, \$1,000 will be available to qualified members or former members of First Baptist Church who are enrolled in Southern Baptist institutions of higher learning in pursuit of a degree in a church-related vocation. After the first year, the scholarship will be financed by the interest accrued by the investment of \$10,000. It is anticipated that other persons will make contributions to the scholarship fund in memory of loved ones, said Jerry Massey, pastor, right. A scholarship committee appointed by the church will administer the fund.

"Sunshine," the youth choir of First Church, Grenada, will be in concert at Airport Church, Grenada, Aug. 19, at 7:30 p.m.

First Baptist Church, McHenry, Gulf Coast, will dedicate a new pastorium Aug. 14. Wayne Scarbrough is pastor.

The Children's Choirs (age 4-Grade 6) of Parkway Baptist Church, Natchez, presented the musical "KIDS' PRAISE 3!" on May 22, in the evening service. The musical, directed by Mrs. Laura Lamb, was presented in conjunction with the annual Choir Awards Presentation. Awards were presented to 17 for perfect attendance and 51 for high attendance. Ninety-eight children were involved in the musical. Psalty and his family, the singing songbooks, were portrayed by Buddy Casey, minister of music; Mrs. Gladys McRaney, Jaye Killebrew, Derek Marshall, and Mitzi Roby.

Cloverdale Baptist Church, Natchez, has recently remodeled its pastorium, adding a bedroom, bath, and patio, and bricking the outside. Dedication services and open house were held June 5. The pastorium committee members are: Charles Seyfarth, chairman, Oscar Dukes, Dan Wells, Penny McCall, and Minnie Lee Wells. David Manasco is pastor.

What kids said in VBS

By John W. Merritt
Art Linkletter used to say, "Kids say the darndest things." After receiving more than 450 letters from Vacation Bible School children, mostly second and third graders, I could say the same about what "kids" write.

I didn't understand some of the letters at all. Some moved me to gratitude and prayer. Others provoked a smile. I also had some roaring laughs. The following is a sample. The spelling and grammar are theirs.

"I love you no matter what you look like I still love you." "We are have snowcones today and I hope you have strawberry and a lot of flavaring."

Gillsburg will celebrate centennial

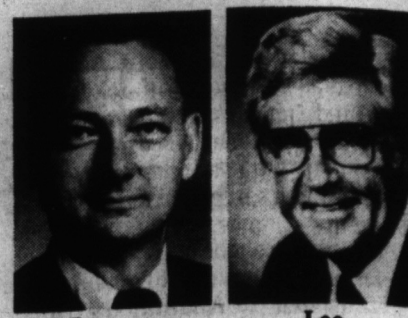
Gillsburg Baptist Church, Gillsburg, will celebrate its centennial Aug. 8-14. The main day will be Sunday, Aug. 14, but the week preceding will also be filled with activities:

Monday, Aug. 8, 7 p.m., history night, old church; Tuesday, Aug. 9, 7 p.m., drama night, old church; Wednesday, Aug. 10, 7 p.m., old-time prayer meeting, old church; Thursday, Aug. 11, 7 p.m., music concert, old church; Friday, Aug. 12, 7 p.m., beard and costume recognition, old church; Saturday, Aug. 13, 2-4 p.m., tour of old homes and church, and at 9:30 a.m., old-time field day (children), ball field; Sunday, Aug. 14, 10 a.m., Centennial Sunday, new church. There will be no Sunday School Aug. 14. Morning worship will begin at 10, followed by dinner on the ground. "Those who wish may wear old-fashioned costumes," said Barbara Bishop, one of the members.

Pine Level renovates

Pine Level Church, Greene Association, recently finished renovation and construction work on both sanctuary and education building. Renovation was accomplished by Alabama Exteriors. The construction of a breezeway from sanctuary to education building was done by two members of Pine Level.

Among those who took part in the planning and in the work were Rodney Courtney and Don Hodges, construction workers; Robert Brown, Building Committee member; Herman Turner, Jr., Building Committee member, David MacIsaac, pastor; W. G. Sowell, Building Committee worker.



Awards go to Broome, Lee

NEW ORLEANS—Landrum P. Leavell, New Orleans Baptist Theological Seminary president, told 410 alumni and friends of the seminary that enrollment at the school would likely exceed 2,300 for the current academic year. He made the prediction during an alumni dinner meeting held at Pittsburgh's William Penn Hotel, June 15.

John David Broome, professor of history and religion at Cumberland College, Williamsburg, Ky., and Robert L. Lee, executive secretary-treasurer of the Louisiana Baptist Convention Executive Board, were honored at the meeting as Faculty Distinguished Alumni Award recipients.

Broome is a native of Columbia, Miss., and is a graduate of Mississippi College. Lee is a native of Mobile, Ala., and a Mississippi College graduate. Both men earned B.D. and Th.D. degrees at New Orleans Seminary.

Devotional Prayer that produces

By Barry Hardy, minister of education
First Baptist Church, Crystal Springs

There are many people related to the church in some way who seem to show little evidence of spiritual life. They are the other 40 to 60 percent who don't attend Sunday School or worship, or who do attend, but act like dead wood. Often we have a concern for them, but wonder what to do.

The prayer of Paul in the first chapter of Ephesians is a tremendous example. It's a prayer that produces: "That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of him. I pray that the eyes of you: heart may be enlightened, so that you may know what is the hope of his calling, what are the riches of the glory of his inheritance in the saints, and what is the surpassing greatness of his power toward us who believe" (Ephesians 1:17-19a).

Does your wife or husband need encouragement to grow spiritually? Do your children "play hooky" from church? Do you have friends, Christian or non-Christian, for whom you are concerned? Pray that God will grant them these things "according to the strength of his might which he brought about in Christ when he raised him from the dead, and seated him in the heavenly places, far above all rule and authority and power and dominion..." (Ephesians 1:19-21). This means we can pray to the only person who has the real power to break Satan's influence on us.

This prayer produces. When people gain revelation in the knowledge of God, they want to get up and do something about it. They want to know more, to worship, to fellowship.

I know this prayer produces. One of my family members prayed this for me... and it changed my life! A man in our church is thirsty for God today because he was prayed for like this. Pray the prayer that produces!

Bible Book

To persons and things

By Harry L. Lucenay, pastor
Temple, Hattiesburg
Proverbs 25:1-29:27

The section of Proverbs under study today is a collection of oral and written traditions gathered by the "men of Hezekiah." The process of collecting and editing wisdom of the past was part of this week of teaching.

In this week's lesson, the study deals primarily with relationships. A variety of people are discussed and clear instructions are given concerning which relationships to build and which relationships to avoid.

Carefully evaluate relationships (25:6-7, 17, 21-22; 28:27) in relation to kings (25:6-7)—Every man should carefully determine his own relationship to leadership. The warning here stands firm in opposition to arrogance and presumption. The evil spirit of pride is fostered and encouraged by every act of self-assertion (Luke 14:7-11).

In relation to neighbors (25:17)—The wise man brings forth a lesson in moderation. Discretion and good sense in visiting neighbors must be the guide. Some idle people are fond of gossiping and order their lives around idle phone calls or abrupt visits. They consume time, disarrange order, disturb enjoyment, and in some cases live on the substance of others. By degrees, alienation takes place and these friends become no more than a bore. The wise man never encourages idle people to make others idle by their undisciplined lifestyle. On the other hand, Christian friendship encompassing mutual exchange of visits and promoting mutual love is desirable and a duty.

In relation to one's enemy (25:21, 22)—Here the wise man relates the most practical way to deal with an enemy. If one fights his enemy, his enemy fights back and endless hostility results. In truth, one's enemy is frequently far more vulnerable to generosity and kindness than to threats and violence. However, if this doing of good proceeds from revengeful aim, and is intended simply to humble an adversary, then it loses its moral worth, and is changed into selfish, malicious wickedness. One's heart must be inhabited by God and allow God's Spirit to flow in forgiveness if broken relationships are to be healed.

In relation to the poor (28:27)—Here the generous man has no want for God's blessing. On the other hand, there is the man who has a hundred excuses for not attending to petitions of which the answer must come from his pocketbook. The truth is he does not want to see

needs because in seeing needs, he will be obliged to give. Is this why so little is said or done about world hunger? The Bible promises a curse to the man who has means to meet a need but chooses to pass it by.

Clearly examine relationships (25:28; 26:17, 21; 27:1-2; 28:6, 8, 19, 22; 29:22-23)—with oneself (25:28)—Just as a city without protection can be plundered and laid waste without trouble, so a man who knows not how to check his desires and affections is in constant danger of blindly following the impulse of his unbridled sensuality, and of being hurried forward to outbreaks of passion, and thus of bringing unhappiness upon himself. The Chinese maxim is "who can govern himself is fit to govern the world."

With others' quarrels (26:17)—Beware of taking part in quarrels with which we have nothing to do—of thrusting ourselves in between angry people; of zealously interfering between those who have expressed no wish for an umpire in their strife—for advice or mediation. The word is written to the person who from his love of strife is not satisfied with any quarrels he may chance to have, or choose to pick, of his own, but who cannot pass by a fray between others without having a hand in it.

With pride (27:2)—It is improper to applaud oneself, because it is a vain looking at oneself in a mirror; it is indecent, because it places others in the shade; imprudent, because it is of no use; and besides all that, it is a bore. The German proverb says, "Self-praise stinks, a friend's praise is lame, a stranger's praise sounds."

With wealth (28:6, 8)—Stainlessness as a result of unreserved devotion to God, gives to an honest man with poverty a higher worth and nobility than riches connected with falsehood. It is understood that the good poor man remains poor because he will not resort to improper means of attaining wealth and the ungodly rich man uses improper means of attaining wealth.

Verse 8 underscores the truth that wealth increased by covetous plundering of a neighbor does not remain with him who has scraped it together in a relentless manner which takes undue advantage of another. The providence of a just and merciful God is referred to here.

These verses do not lift up the poor and condemn the wealthy. They condemn cheating and greed. Once again the Bible emphasizes that in the end men receive what they give and reap what they sow.

Uniform

Joash: a king led astray

By Clarence H. Cutrell, Jackson
2 Chronicles 24

Joash, also known as Jehoash, was the ninth king of Judah. The twelfth king of Israel was also named Jehoash, and these two kings with the same name reigned for a brief time simultaneously, one in the southern nation of Judah and the other in the northern nation of Israel. (If you have access to a good library, you will probably find more articles under the name Jehoash than Joash.)

When Athaliah the father of Joash died, the wicked and ambitious Athaliah was determined to rule in Judah. She therefore went about the cruel task of murdering all of the former king's sons. But the life of the youngest son, Joash, was saved by his aunt who was the wife of Jehoida, the high priest. Until he was seven years of age these two godly people hid the young prince in the temple while the usurper, Athaliah, reigned and gave the people full freedom to worship Baal. We now look at the three periods in the life and 40-year reign of the king who was led astray.

1. A protected and spiritually enriched youth. During the six years while he was kept hidden in the house of the Lord, he was patiently taught the spiritual and moral principles which had made the people of God a great nation until the closing years of the reign of Solomon. No young boy ever had more wholesome love and righteous influence poured into his life than Joash did by the priest, Jehoida and his wife, his self-appointed parents. What a stabilizing, purifying, and uplifting trend would begin to be seen and felt in our nation if every boy and girl had the advantage of such parental care and teaching as did Joash. We are told that Joash did right as long as Jehoida lived. These words give us a clear insight into the character, courage, and integrity of this good and great servant of God and of the wise council and guidance which he gave to the young king.

Indeed, it was by his careful planning that Joash, when he reached the age of seven, was presented to the court, crowned as the new king and successfully ascended to the throne of Judah. Joash so deeply appreciated and trusted the wisdom of Jehoida that at the proper time in his life he allowed this beloved priest to select two young women to be his wives and bear sons and daughters for him.

2. A praiseworthy accomplishment entered into his record. We must remember that for a number of years, especially during the reign of Athaliah,

the temple of Jehovah had been neglected as the people gave themselves to the worship of Baal. In fact, many despicable acts had been perpetrated against the temple so that it stood sadly in need of repairs and cleansing. Joash took it upon himself to undertake this worthy task. He commanded the priests and the Levites to go out to all of the people and collect the money for this work on the temple according to the command of the Lord. But this command was not obeyed and Joash took note of the fact that no work had been begun on the temple.

Then by an ingenious plan defeat was turned into success. The king and Jehoida arranged for a large chest with a hole bored through the lid to be placed at the site of the temple. This pleased the people and the money began to be brought into the chest. As it filled from time to time, properly appointed authorities emptied it, weighed out the money, and turned it over to the temple treasurer. Then the king and the high priest distributed the money to the workers and the repair and cleansing was completed. Still the people brought in their offerings so that many of the furnishings which had been destroyed or lost were remade and the services at the temple were resumed.

This story affords us a good lesson in stewardship which our churches should heed. As long as the methods of receiving, accounting for, and disbursing funds for God's work are pleasing to the people they will happily bring in their tithes and offerings. Thus the work of the local church as well as all worthy mission undertakings will be adequately supported, and the people will rejoice in doing it.

3. The sad end of his 40-year reign. We now see the fulfillment of a sad fact referred to earlier. Joash lived a good life as long as Jehoida lived. It was at this time that the long and good life of this faithful priest came to an end and he was buried with the kings in the city of David. Now Joash is thrust upon his own resources to meet the many and heavy demands laid upon the shoulders of the king of this great nation. Not long in coming were the tests which revealed how weak, vacillating, and ineffective was his leadership. The princes of Judah presented themselves before him with the appeal to allow them more freedom in their return to their idolatries. Without the wisdom of Jehoida to guide him and lacking in courage of his own, he yielded to their demands, bringing the wrath of God upon the nation and the end to his own life and reign over Judah.

Life and Work

Finishing a lifework

By Larry W. Fields, pastor,
Harrisburg, Tupelo
Exodus 2:11-12; 3:10-12a; 19:7-8b;
Deuteronomy 34:1,5

This week we begin a series of lessons about four men who lived fulfilling lives under the guidance of God. It is appropriate to start with Moses, the greatest man of Old Testament revelation. His life and work are very important because he was the human instrument through which God gave the law and formed the covenant with his people, Israel.

His most outstanding characteristic was his commitment to God's will. He had a powerful faith in God's plan and purpose for his life and the people of Israel. He was a good role model, though not a super person. He was a man of like frailties and pressures such as the ones we face. He made mistakes. Yet, through it all, he sought to complete the great work which had been given to him.

Moses' life can be divided into three divisions of forty years each. He was a prince in Egypt, a shepherd in Midian, and the leader of the Exodus.

I. A premature beginning (Exodus 2:11-12)

After growing up in the palace of Pharaoh as the adopted son of Pharaoh's daughter and receiving all the benefits and advantages of that life, Moses identified with his own Hebrew people and looked with great concern at their plight as slaves. He had the right idea in mind when he sought to release them, but used the wrong method at the wrong time when he murdered the Egyptian guard. Moses took things into his own hands with this abortive act and the result was trouble from the Egyptians and apathy from the Israelites.

This is a classic case of running ahead of God when we act on our own. Moses had been impetuous and presumptuous. He had created a mess and was fearful. He needed more time and training before he could become the great deliverer. The children of Israel needed more time before they could follow him.

II. Called and empowered (Exodus 3:10-12)

Forty years later on Mt. Sinai at the burning bush experience, Moses received his call. God was ready for him to act. Moses had learned administration in Egypt. In Midian he had learned to be patient and wait on God. He had learned the geography of the Sinai area which would be valuable knowledge during the Exodus.

Sometimes we cannot see the hand of God in our lives but if we wait patiently, he will reveal his will as he did for Moses.

Moses had been arrogant and self-confident in Egypt. We see the opposite at this juncture of his life. He suffers from low self-esteem and feels inadequate in the face of such a great task.

He offered five excuses as to why he could not serve. He is like many Christians today who prefer "spectator Christianity" when Jesus says, "so send I you."

God assures Moses that he will be with him. He empowers whom he calls. His strength is made perfect in our weakness (II Corinthians 12:9). He is with us always (Matthew 28:20).

III. Moses the mediator (19:7-8)
After Pharaoh relented and let Moses and the people go and after the Egyptian army was destroyed at the Red Sea, God's people camped at Mt. Sinai. The same mountain where Moses had received his call would be the one where God would reveal the law and the covenant and call Israel to be a priest nation through Moses the mediator.

Showing great faith in God and confidence in Moses, they accepted the covenant before they knew the specific conditions.

The New Testament reveals a greater mediator who died on a cross between a holy God and sinful men. Through the death and resurrection of Jesus Christ, we enter into a covenant relationship with God and are called to be witnesses to the world.

IV. A lifework completed (Deuteronomy 34:1,5)

In Moses' 120th year, they arrived at the Jordan. The Promised Land was before them and after coming through many trials and difficulties, they were strong and unified. Moses, the law giver and nation builder, was ready to hand the reins of leadership to Joshua, a military leader, God's new man.

He had accomplished his life's work. Part of his greatness can be seen in his support for his successor.

He could not enter the Promised Land, but was able to view it from a mountainside before he died. That must have been a time of great joy, accompanied by a feeling of accomplishment and thanksgiving.

We live life looking forward. We understand it better looking backward. Moses knew that God had kept his promise when he said, "I will be with you." Moses saw God's hand and God's plan in every area of his life. He was a great man of courage, faith, and perseverance. When his earthly pilgrimage was over he probably heard those words, "Well done, my good and faithful servant."